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## REMARKS ON INDIAN TRIBAL NAMES.

BY W. J. HOFFMAN, M.D.

*(Read before the American Philosophical Society, February 5, 1886.)*

During the past fifteen years' experience with the numerous tribes of Indians of the United States, the present writer has frequently observed that certain tribes were not familiar with the names applied to them, as found in current literature, but that they had distinct tribal designations for themselves, which, for some reason unknown, were seldom met with outside of the tribe itself. Frequently a common term is met with, which may apply to a number of tribes, as the term Digger, which has been used with reference to at least fifty different tribes and bands along either side of the Sierra Nevada; so also with the word Snake, being used for several tribes and bands in Nevada, Idaho and Oregon.

It is the intention here to present the names of a few well-known tribes, and to give their tribal designations with such explanations as is possible. Many others might be added, but the following are deemed sufficient to illustrate the preceding remarks, and may serve as a contribution to a general work on the Ethnography of North America, which should of necessity embrace a synonymy as complete as practicable.

## TSA'NISH.

The tribe of Indians known as the Arí'karē or Rees, forms the northernmost branch of the Panian linguistic family, and has for a number of years lived in the vicinity of Ft. Berthold, D. T., on friendly terms with the Mandans and Hidatsa. The alliance formed by these three tribes was not based upon friendly feelings for one another, but for mutual resistance against the Sioux on the south, and the occasional incursions of the Crees on the north. At the present day it is seldom that a Mandan, or a Hidatsa, will select an Arikare wife, though the contrary is of frequent occurrence. The village consisted, at the time of the present writer's last visit in 1881, of one hundred and thirty-four lodges, the eastern half being entirely occupied by the Arikare, who numbered about seven hundred and fifty souls, while three-fourths of the other half was occupied by the Hidatsa, and the remaining dwellings by Mandans. The total population of the village was about fifteen hundred.

The word Arí'karē, is of Hidatsa origin, and was changed by the Mandans into Ai-dík'-a-da-hu. The word signifies "The-people-of-the-flowing-hair," from a'-ra—*hair*; ka'-ra (or ka'-da)—*to run*, or *flowing*, and a-hüts' (a-hü')—*many*. The word is abbreviated, by the Hidatsa, into A-rík'-a-hü, and by the Mandans into A'-rī-kā'-rā, from which the common term is derived.

The tribal designation is Tsa'nish, a word employed at all times to denote the tribe in general, or an individual member thereof. The word signifies *people*, according to themselves, but the tribal designation in

gesture-signs signifies *corn-shellers*, and is made by loosely closing the left hand and holding it horizontally in front of the breast so that the thumb is directed forward; the right is then similarly closed with the thumb almost straight, and a motion made with the right against the left, as if shelling corn.

The following synonymy may serve for further study regarding this interesting tribe :

Tsa'nish.	Tribal designation.
Ta-nish. }	Hayden. Eth. & Phil. of the Missouri valley. 1862.
Sa-nish'. }	p. 356.
Stâr-râh-hé.	Lewis and Clark. 1806. p. 22. "Tribal name."
Starrahe.	Bradbury. Travels. Liverpool, 1817. p. 111.
Aracaris.	Gass. Journal, 1807. p. 400.
Aricaree.	Saxton, in Rep. N. P. R. R., 1854, p. 239.
Aricaris.	Gass, <i>op. cit.</i> , p. 48.
Aricas.	Prichard. Phys. Hist. Mankind, 1847. Vol. v, p. 408.
Arikara.	Brackenridge. Views of La. 1815. p. 76.
Arikkaras.	Maximilian. Travels. 1843. p. 143.
Arricaras.	Keating's Long's Exped. 1824. i, p. 424.
Arrickoras.	Webb. Altowan. i. 1846. p. 83.
Auricara.	Ind. Treaties. 1837. p. 447.
Black Pawnees.	Pritchard. <i>op. cit.</i> , p. 408.
Corn Eaters.	Culbertson. Rep. Smithsonian Inst. for 1850, p. 130. "Their own name."
Eokoros.	Coxe. Carolana. 1741, map.
Eskoros.	La Hontan (Schoolcraft's Travels in 1820). Albany, 1821. p. viii.
Pa-da'-ni.	} So called by various bands of Sioux. Dialectic forms. Signifies <i>enemy</i> .
Pa-la'-ni.	
Pa-dai'-na.	
Pe-nai'-na.	
Pe-da-nis.	Warren. Nebraska and Arizona (1855-7), 1875, p. 50.
Pawnee-Rikasrees.	Nuttall. Journal. Philad'a, 1821. p. 81.
Racres. }	} Lewis. Travels. 1809. p. 15.
Recaro. }	
Rees.	Franchere. Narrative. N. Y., 1854. p. 54.
la Ree.	Lewis and Clark. 1806. p. 22.
Rhea.	Hallam. In Beach's Ind. Miscellany. 1877. p. 134.
Ricara.	Lewis. Travels. 1809, p. 3.
Ricarees.	Maximilian. <i>op. cit.</i> , p. ix.
Ricaris.	Gass. Journal. 1807. p. 48.
Ricars.	Lewis & Clark. 1806. p. 24.
Rice Indians.	Franchere. <i>op. cit.</i> , p. 54.
Rickaree.	Irving's Astoria. N. Y., 1849. p. 119.
Rikkaras.	Maximilian. <i>op. cit.</i> , p. 167.

- Le Ris. Maximilian. *op. cit.*, p. 167. "So called by Canadians."
- O-no'-ni-o. Hayden. *op. cit.*, p. 290. "So called by Cheyennes."
- Ka'-nan-in. Hayden. *op. cit.*, p. 326. "So called by Arapahos."
- A-pan-to'-pse. Hayden. *op. cit.*, p. 402. "So called by 'Crows.'"

## SHO'SHONI.

The Sho'shoni tribe of Indians is a part of the Shoshonian ethnic division which formerly occupied the greater portion of country lying between the Sierra Nevada and the Rocky mountains, and from northern Idaho southward to the Moki villages, and across Southern California to the Pacific ocean. Within the last few centuries, another branch has extended toward the southeast, viz : the Comanche. According to Buschmann, and Gatschet, the Shoshonian tribes are an offshoot of the northern branch of the Nahuatl linguistic division.

The following brief synonymy is here presented for further investigation :

- |                     |  |
|---------------------|--|
| Sho'shoni.          | Tribal designation.  |
| Shoshonee.          | Lewis and Clark. Allen's ed. 1817. ii, p. 587, <i>et passim</i> .                            |
| Shoshonie.          | Parker (S.). Journal. Ithaca, 1842. p. 80.   |
| Shoshocoos.         | Ex. Doc., H. R., 31st Cong., 1st Session, pt. iii. 1849. p. 1002. — Schoolcraft, vi, p. 697. |
| Shoshokoes.         | Irving's Astoria. 1836. p. 48.   |
| Root Diggers.       | Farnham. Travels. N. Y., 1843. p. 74.  |
| Shothoucs.          | Coke, Rocky mountains. 1852. p. 275.   |
| Shirrydikas.        | Ross. Fur Hunters. i, pp. 249, 251. "Are the real Shoshones."                                |
| Soshones.           | De Smet. Letters. 1843. p. 36.   |
| Alliatan.           | Lewis and Clark, Exped. 1814. ii, p. 131.  |
| Aliton.             | Am. State Papers. IV. 1832. p. 710.  |
| Serpentine Indians. | Lewis and Clark. Travels. 1809. p. 10.   |
| Gens des Serpent.   | " " " 1806. p. 60. So called by the French.  |
| Slang Indianern.    | Lewis and Clark. Van Kamper's Dutch ed. 1818. iii, p. 144.                                   |
| Snake.              | Ross. Fur Hunters. pp. 249, 251, and other authors.  |
| Serpents.           | De Smet's Voyage. p. 47.   |

Many other forms might be cited, but the above appear almost superfluous. The name Snake, it is said by one author, was taken from the Snake river flowing through the country of this tribe, on account of the numerous puff adders found upon its banks. Be that as it may, the word "snake" has no linguistic relationship whatever to the word "Shoshoni." The word ni<sup>na</sup>ama is used to denote the tribe as *people, first born*, but the word Sho'shoni, sometimes So'soni, is always given to designate the tribal name, at the same time the gesture-sign is added, by placing the closed

right hand near the right hip, forefinger extended and pointing forward, palm down, then as the hand is pushed to the front and toward the left, the hand is rotated from side to side, giving the index a serpentine motion. This is also the *sign* for snake, as a reptile.

It is quite natural to suppose, therefore, that when Lewis and Clark's party met with these Indians they at once considered the tribe to designate itself as *Snakes*, thinking, possibly, that the word Sho'shoni meant the same.

The writer has at no time during his frequent visits to these Indians been successful in obtaining from themselves a clear interpretation of the word.

The Rev. J. W. Cook, gives the Yanc-ton Sioux word, as applied to the Sho'shoni, as Pe-ji'-wo-ke-ya-o-ti—*Those dwelling in grass lodges*. This term may have originated at a time when the Sho'shoni still built their lodges in the primitive form, a process described to the writer by some of the tribe, a short time since. Four poles were placed upright, at equal distances to form a square, each having a fork at the upper extremity for the reception of cross-pieces upon which to construct a roof. The sides of the square were closed by placing thin willow poles, vertically side by side, after which the broad leaves of water-grasses and rushes—*sho'nip*—were woven into them, horizontally, from side to side. By passing the end of a leaf in and out, or alternately in front of and behind these thin poles, a serpentine motion is observed, when viewed from above, which exactly corresponds to the gesture-sign and which, strange to say, was made when illustrating this method of constructing the walls of a lodge. It is the belief of the present writer, that the sign has reference to the weaving or building of a grass lodge, and that the word Shoshoni signifies something of a *similar nature*.

The term Shoshocoe [Shosho'ki], has been met with in current literature so frequently that a few words respecting it may not be amiss. The word is generally applied to those who go *on foot*, in contradistinction to Sho'shoni who own horses. Should a Sho'shoni, therefore, lose or dispose of his horse, he at once becomes a Shoshocoe. The term as applied, to signify a tribe or portion of a tribe, *i. e.*, as a tribal designation in the strict sense of the word, is therefore erroneous. What were these people before they possessed horses?

According to the chief men of the western Sho'shoni, their tribe was formerly composed of seven bands—which may, in reality, have been gens, as follows, viz :

I. Tu'kuari'ka. Mountain-Sheep-Eaters.

= *Sheepeaters*. Rep. Ind. Affairs for 1871, 1872, p. 432.

= *Tookarikkahs*. Bancroft. Nat. Races. i, p. 463.

= *Mountain Shoshone*, or "*Sheepeater*" band. Jones' Wyoming Exped. p. 275.

= *Tuka-ri'ka*, "*Mountain-sheep Eaters*." U. S. Geog. Surveys W. of 100th Meridian. vii, p. 410.

## II. Taza'aigadi'ka. Salmon-Eaters.

= *Aggitikkahs or Salmon-Eaters*. Bancroft. Nat. Races. i, p. 463.

= *Warareekas, Fish-Eaters*. Ross. Fur Hunters. i, p. 249.

## III. Ti'vati'ka. Pine-Nut-Eaters.

= *Yampatickara*. Brownell's Ind. Races. pp. 533, 537.

## IV. Sho'nivikidi'ka. Sun-Flower-Seed-Eaters.

## V. Ho'handi'ka. Earth-Eaters.

= *Hohandikahs, Salt Lake Diggers*. Bancroft. Nat. Races. i, p. 463.

= *Hohan-tikara*. U. S. Geogr. Survey W. of 100th Meridian. vii, p. 409.

## VI. Sho'hoaigadi'ka. Cottonwood-Salmon-Eaters.

= Boise. Rep. Ind. Affairs for 1871, 1872. p. 432.

## VII. Ya'handi'ka. Ground-Hog-Eaters.

Of the above, the Tu'kuari'ka formerly occupied the country about the headwaters of Yellowstone river, the present head of the band Ten'doi, being also chief of the tribe. By birth he is a half Banak—or more properly Panai'ti. The Ti'vati'ka occupied the southern interior of Nevada, and were found, in 1871, living principally in the mountainous regions where there was an abundance of the Nut Pine (*Pinus edulis*), upon the fruit of which they subsisted to a great extent.

## PANAI'TĪ.

This tribe was formerly located west and north-west of the area appropriated by the Sho'shoni, embracing the eastern half of Oregon, Western Idaho and possibly a part of Washington Territory. According to extensive vocabularies collected by the writer, the languages of the two tribes are linguistically closely related, much more so than one is usually led to believe. The general designation for these Indians, as well as for many more along the coast side of the Sierra Nevada, is Digger. The following is a brief synonymy :

Panai'ti.	Tribal designation.
Banai'ti.	So called by the Sho'shoni.
Bwanacs.	Rep. Ind. Affairs for 1849-50. 1850. p. 49.
Bonarks.	Sen. Ex. Doc., 31st Cong., 2d Session, i, 1850. p. 198.
Bonacks.	Wilkes' Narrative U. S. Explor. Exped. iv, p. 502.
Bannacks.	Rep. Ind. Affairs, for 1871, 1872. p. 432.
Banattees.	} Ross. Fur Hunters. i, pp. 249, 251.
Robber Indians.	
Ponashta.	Sen. Ex. Doc., 31st Cong., 2d Session, i (1st part), 1850. p. 158.

Poor Devil Indians.	} De Smet. Voy. ii, pp. 45, 46.
Les dignes de pitié.	
Banak.	} By authors generally.
Bannock.	
Snake.	

But four bands exist at this day, which are known as the

Kutsh'undika.	Buffalo-Eaters.
Sho'hopani'ti.	Cottonwood-Banaks.
Yam'badi'ka.	Yampa (root)-Eaters.
Wara'dika.	Rye-Grass-Seed-Eaters.

It is more than probable that seven bands existed in earlier times; but owing to the union of the Panai'ti and western Sho'shoni, it may be that the remaining three bands affiliated with similarly named bands of the latter, resembling in this respect frequent occurrences of like character among other tribes, notably so among those of the Dakotan linguistic division.

#### COMAN'CHE.

This tribe is more nearly related to the Sho'shoni, linguistically, than any other of the Shoshonian family. According to several old and intelligent members of the tribe, the Comanches came to the country they now occupy, from the Northwest, since the introduction of horses. During their migration the tribe consisted of seven bands. A new band was formed, after leaving the Rocky Mountain divide, which was composed of individuals from all of the seven, and known as the Nau'niēm—*Ridge People*, who remained behind to catch wild horses. When a sufficient number of animals had been captured they followed the tribe and the different individuals joined their respective bands. What length of time may have been required for horses (which were brought from Mexico by the early explorers, Coronado and his successors) to escape, and to increase sufficiently in number to run in herds along the eastern spurs of the Rocky mountains, is a subject difficult to solve. It may be presumed, however, that, if the story of the Comanches is correct, that their migration must have been made during the latter part of the 16th century.

Seven bands exist among the Coman'chē, as follows:

- I. Yam'pari'ka. Yampa (root)-Eaters.  
     = *Yampah Indians*, of authors.  
     = *Yam-pa-se-cas*. Rep. Ind. Affairs. 1848. p. 574.  
     = *Samparicka*. Maximilian (of Wied). Travels. 1843. p. 510.
- II. Pe'nete'ka. Honey-Eaters.
- III. Ko'stshote'ka. Buffalo-Eaters.
- IV. Tist'shinoie'ka. "Bad-Movers," *i. e.*, Those who move with difficulty.

V. Kua'hadi. Antelope People.

VI. Tini'ema. Liver-Eaters.

VII. Ti'tsakanai. The-Sewing-People, *i. e.*, Those who sew moccasins.

The temporary band, before mentioned as the Nau'niem—*Ridge People*—are given in Schoolcraft as Par-kee-na-um. Two other names of bands occur in literature, as well in the recollection of some of the Indians, but as individuals in those bands had the same name as that of the band to which they belonged, it became necessary at their death to rename the band, as the name of a deceased Comanche is never pronounced aloud. Therefore, the No'koni—*Movers*—became the Tistshnoie'ka—Bad-Movers, and the Wiuini'em—*Awl-People*, were renamed as the Títakanai—*The Sewing-People*.

The following brief synonymy will suffice for further reference and information :

Ni'am.	Tribal designation. Signifies <i>people</i> .
Ayutan.	Brackenridge. Views of La. 1815. p. 80.
Bald Heads.	Long's Exped. Rocky Mts. 1823. i, p. 155.
Camanche.	Brackenridge. Views of La. 1815. p. 80.
Cannensis.	French. Hist. Coll. ii. 1875. p. 11. Note.
Ca'-tha.	Hayden. Eth. & Phil. Mo. River Valley, 1862. p. 326.—Refers to their having many horses.
Comandes.	Maximilian. Travels. 1843. p. 510.
Cumanche.	Farnham. Travels. 1843. p. 8.
Cumancias.	Long's Exped. Rocky Mts. 1823. i, p. 478.
Hietans.	Lewis and Clark. 1806. p. 76.
Iatans.	Irving's Astoria. 1849. p. 160.
Ietan.	Pike. Travels. 1811. p. xiv.
Iotan.	Irving (J. T.). Indian Sketches. 1835. p. 136.
Itean.	M'Kenney. Wrongs and Rights of the Indians. ii. 1846. p. 94.
La Paddo.	Lewis and Clark. 1806. p. 64.
La Plais.	Long's Exped. Rocky Mts. 1823. i, p. 155.
La Play.	Lewis and Clark. 1806. p. 17.
Na-uni.	Coues and Kingsley. Standard Nat. Library. 1883. pt. 6, p. 186.
Paducas.	Lewis. Travels. 1809. p. 15. [Said to signify wet noses.]
Padducas.	Pike. Travels. 1811. p. 347.
Padoucas.	Brackenridge. Views of La. 1815. p. 80.
Padoucar.	Lewis. Travels. 1809. p. 15.

Ni'am is the tribal designation, the word Comanche being of Spanish (?) origin, and the definition unknown. The Indians themselves generally pronounce it *Comántsh*.

Those who are familiar with the language spoken by most of the *Greasers*,

or lower class Mexicans, know how corrupted the Spanish language has become in the south-west portion of the United States. The Castilian words caballo, *horse*, becomes kawa'yo; cuchillo, *knife*, kutshi'yo, etc., the *ll* invariably becoming *y*. So also with numerous other words and phrases, as mucho, *much*, becomes muncho [or mu'ntsho]; muchos *many*, munchos; Adonde va Vd?—*Where are you going?* is abbreviated into *Unde va?* Upon the same basis of corruption and alteration, it is possible that the word Comanche may be an abbreviation for *many horses*, from the greaser words Kawa'yos—*caballos*, and mu'nchos—*muchos*, i. e., many horses. Another suggestion might be offered with regard to the word, viz: ca (= casa), an antiquated Spanish word for house, or chief branch of a family, and mancha, a spot, stain, soiled, dirty; thus by slight alteration and corruption gradually becoming ca-manches—*soiled or dirty houses or lodges*. These suggestions are mere passing impressions, and are given for what they may be worth.

#### KAWI'A.

The numerous bands of Indians formerly scattered over the marshy country bordering on Tulare lake, the plains and western spurs of the Sierra Nevada, and the tributaries of the head of San Joaquin river, Cal., were known as the Tulareños, and later as the Tules. The most important band, being known as the Kawi'a, was located on "Kaweah" creek, and this name was, later on, applied to the Tule Agency bands generally. The various names comprising the sub-divisions of the tribe, given by Powers, in Contrib. N. Am. Ethnol., iii, are chiefly geographic terms and relate to some peculiarity of the region occupied, or to an abundance of some particular kind of vegetation, food, etc.

The term Yo'küt or Yo'kuts, previously employed to designate this tribe, as well as a distinctive term for a linguistic family, appears to be erroneous and inappropriate. To more clearly illustrate what may be stated below, it is necessary to present the subdivisions of the Kawi'as linguistically. The entire group of sub-tribes comes, at this date, under two heads, the Kawi'a proper, or Tule Indians, and the Tīn'īu or Tejon Indians, the latter being divided, a portion of them living near Tule Agency, and the remainder scattered along the various settlements as far southward as Tahachapi pass.

The Kawi'a are composed of the following bands or sub-divisions, viz: Yawitshēn'nī. The Tule Indians proper.  
Wiktsōm'nī.

= We-chummies. Rep. Ind. Affairs for 1857, 1858. p. 399.

= Wichummies. " " 1872. p. 381.

Yo'ko.

Bādwi'sha.

Bōdēr'wiūm'ī.

Bo<sup>o</sup>galaa'tshi.

Ya'wēdmō'nī.

Tīn'īu. Tribal designation of Tejon Indians.

The word Tejon undoubtedly originated with the Spanish and is merely a translation of the Indian word Tīn'liu, *a badger hole*; in Spanish spelled Tejon from *Texon* (Portuguese *Teixugo*; Provençal *Tais, taiso'*), and does not originate from the many depressions found in the country occupied by this people, but from a myth having allusion to their origin in peopling the country by coming out of the earth through badger holes, and consequently calling themselves *Badger-hole People*.

The Yawitshē'nnī or Kawi'a, are called Yawēdēn'tshi by the Wikts-hōm'ni, and the following brief synonymy may be of interest.

Kawi'a.

Keawahs. Rep. Ind. Affairs. 1872. p. 381.

Cowiahs. *ibid.* " " 1854. p. 11.

Chow-chillas. *ibid.* 1856, 1857. p. 252.

Cow-illers. *ibid.* 1857, 1858. p. 400.

Cowwillas. *ibid.* 1861. p. 218.

Tulare.

Tule. } By authors generally.

About the year 1867, the Manache Indians, who had been living with the above named tribe, returned to their "old home" in Owen's Valley, Cal., about one hundred miles distant. It is singular that two tribes of apparently distinct linguistic families should voluntarily unite and live in harmony, especially when there are no hostile tribes from whom to fear attack. A great deal of friendship is also manifested between the Kawi'a and the Panamint Indians (who are also of the Shoshonian linguistic family). These facts would not be of sufficient consequence by themselves, but during the present writer's visits to Tule Agency, in 1882, and again in 1884, for the purpose of studying the magnificent pictographs, an astonishing similarity in many characters and figures was found, which had previously been observed in other portions of California, and in Arizona and Nevada, and which had been recognized as the work of various tribes belonging to the Shoshonian stock.\* In addition to this, a number of bands belonging to the western Pah-Utes (of the Shoshonian family) lived, until quite recently, in various portions of the country assigned to the Kawi'a. The dialects of these bands was so far removed from the western Shoshoni language of Nevada and Idaho, the parent stem, as to be almost unrecognizable unless followed through the Pah-Ute and its various dialects.

Tentative comparisons of Kawi'a vocabularies with those of several bands of the western Pah-Ute, present some striking coincidences, more particularly in grammatic structure, but not sufficient to warrant any conclusions respecting linguistic affinity, as the material at present available is entirely too meagre.

\* For further information, see papers by the present writer in Trans. Anthropol. Soc. Washington. ii. 1883, p. 128, *et seq.*; Proc. Davenport Acad. Nat. Sci. iv. 1885, p. 105, *et seq.*

## ABSA'ROKA.

This tribe is generally known as the Crows, a word originating no doubt from the gesture-sign used to designate themselves, which is made by placing the flat hands, palms down, in front of and outward from the shoulders, then imitating the movement of a bird's wings when flying. The first portion of the word absaroka is from *abita*, ab, an arrow-point, i *mouth* and 'ta to kill, i. e., to kill with an arrow-pointed mouth, clearly signifying the habit of an accipitrine bird. The Indians stated to the writer that the true Absa'roka was a white, or nearly white, bird, exactly resembling the sparrow-hawk—*Falco sparverius*. No specimen of the true absa'roka has been seen for many years, and it appears probable that the bird is a mythic one, particularly as it is described as white, or partly white. Animals and birds held as sacred are invariably white, and albinos, probably on account of their rarity, being deemed as endowed with supernatural and mystic powers. A partial synonymy is herewith added :

Absa'roka.	Tribal designation.
Absoroka.	Drake. Book of Indians. 1848. p. v.
Absarakos.	Warren. Nebraska and Arizona (1855-7) 1875. p. 50.
Upsaraukas.	Brown (J. M.). Beach's Ind. Miscellany. 1877. p. 83.
Apsaruka.	Maximilian. Travels. 1843. p. 174. "Their own name."
Atsharoke.	De Smet, Letters. 1843. p. 51.
Gens des Corbeau.	Lewis and Clark. Disc. 1806. p. 41. "So-called by the French."
Kee-kat-sa.	Bradbury. Travels in America. Liverpool. 1817. p. 19.
Keeheet-sas.	M'Vickar. Hist. Exp. Lewis and Clark. 1842. i. Map.
Kiqatsa.	Am. Naturalist, Oct. 1882. p. 829.
Crows.	By authors generally.

*On the Hebrew Word ShDI (Shaddai), translated "The Almighty." By J. P. Lesley.*

(Read before the American Philosophical Society, January 15, 1886.)

Several years ago I was led to examine all the Hebrew texts containing this word, and was surprised to see that they lend no countenance to the common translation of it; and that they teach a derivation of it from sources foreign to the Hebrew theology.

In the seven centuries which elapsed between the Seventy translators in Egypt and St. Jerome's Latin translation Christianity effected a great change in the view men took of things, both sacred and profane. The παντοκράτωρ of the LXX had a very different meaning from the